A Word from the Lord,

Vnto all the faithleſſe Generation of the VVorld, who know not the Truth, but live in their own imaginations; with a true Declaration of the true faith, and in what it doth differ from the Worlds imagination: written in obedience to the Lord, that al may ſee what faith is owned by the Saints, and what faith is denied.

And alſo a few words unto all Profeſſors of the World, who worſhip not the true God, but their own imaginations and conceivings inſtead of the true God: Alſo a Call from God unto all the World to Repentance, that all may turn unto him, leſt the Lord deſtroy both Root and Branch of them that repent not.

Alſo a few words unto you that ſcorne Quaking and Trembling, which all the holy men of God witneſſed that ſpake forth the Scripture, and alſo the holy men of God juſtified, and all you denied that ſcorneth ſuch as witneſs ſuch things now, as ever was in all the Generations of the Saints.

With a word to thoſe that are called Anabaptiſts, Independants, Presbyterians, Levellers, and Ranters, that they may turne to the Lord, by yielding obedience to the light in their Conſciences.

By thoſe whom the World knowes by the names of *George Fox, & James Nailor.*

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To all the faithlesse generation of the world, and to all who desire to know what faith and hope we live in and what faith and hope we deny.

THat Faith wee owne and witness, is that which stands in Jesus Christ the everlasting Covenant of light, who is the light of the world and hath enlightened every one that cometh into the world, and this light we believe and follow, and by this are we led out of all the waies, works, and worships, of this darke world, and the effect of this light we witness by faith. And by this faith we deny all who say this light is not sufficient without the teaching of man to guide in all the waies of God, and all such we deny, for those are they who knowe not the voice of Christ, and therefore here a stranger and hireling who heap up teachers having itching eares who cannot indure sound doctrine, and in this Christ we believe, who is our life and Salvation; and all them and their faith we deny, who say they have faith, and their lives is not the life of Christ, but live in sin, and worldly pleasures, and say they cannot be saved from their sins in this world, but in part, and this faith we deny and them, for these deny the end of Christs coming in the flesh who cannot believe he is able to save to the uttermost all that come unto him, and this faith is reprobate, and these deny the Lord that bought them, and have made shiprack of faith and a good conscience and makes the blood of Christ of no effect to them who are not cleansed by it, and all them and their faith we deny who say they believe and know the will of God, but they have not power, for that Christ in which we believe is the great power of God unto Salvation in all that believe, and who hath this Christ hath power, and in him we have power to do the will of God, but these are they that know not Christ nor his power, but run into notions and forms but deny the power, and from such we turn away, for such

John 1.9.
John. 8.12
John. 10. 4.5.
Tim. 4.5.
1. John 3. 8.
Heb. 7.25.
1. Timo. 1. 9.
Rom. 1.4. 16.
2. Tim. 3. 5.

know not him in them who is greater then he that is in the world, but are willing to serve sin and be led Captive at the divells will, not minding the light and power of Christ to be guided by it, and then would seeme to cast the fault on God, as though he had given a Christ that was not able to set free til after death, & these put him to open shāe whose faith & profession we deny, & we deny all who say they have faith in Christ, and yet their righteousnes is not perfect, but this faith we witnes which receives the righteousnes of God, even the free gift of righteousnes by Jesus Christ, and this is perfect which is the righteousnes of faith, and all who have not this righteousnes are in the false righteousnes which is not perfect, and these are shore of the righteousnes of God, and would establish their owne righteousnes, and these are the Boasters who would justify themselves and disp.se others, but by the righteousnes of faith is boasting excluded, and heer is no justifying of selfe, but denying selfe and selfe righteousnes & exalting the righteousnes of God, which is perfect which is in Christ Jesus, who is made unto us righteousnes & sanctification, & by this faith we deny all who say they have Christ, and have not this righteousnes, but whose righteousnes is unperfect, and that Christ and that righteousnes we deny which is not perfect, and witnes that Christ in which we are made the righteousnes of God, and this Christ is our righteousnes and perfection, and this faith we owne and witnes, which is not a talke of faith, as the worlds professors, who say they have faith but are dead in sin and cannot witnes the work of God in them, but that faith we owne which is lively by which the work of God is witnessed in us working out sin, and by which we are his workmanship created in Christ Jesus unto good works, and this is our faith by which we overcome the world, and the Divell, and all you we deny who have a profession in the world, and in whom the works of the Divell are brought forth, and their faith and hope we deny who say they hope to be saved but live in sin making a profession, and this is the hope of the hypocrite which

Rom. 5. 17.
Rom. 1. 22.
Rom. 10 3. 4.
Rom. 1. 27.
Phil. 1. 9.
Phil. 1. 11.
Jam. 2. 26.
Eph. 2. 10,
1. Iohn. 5. 4.
Gal. 1. 4.

which shall perrish, and not the hope of Christ, for he that hath this hope of Christ purifies himselfe even as he is pure, and this faith and hope we owne which purifies the heart and enters into the place of holines within the vaile, but that which is without holines, we deny which is not in Christ, but in a vaine mind, and we deny all who say they have faith and Christ, and yet their word and light is without them, and that word we witnes which is nigh in the heart, and this is the word of faith, which the Apostles preached, and he that hath Christ or faith, hath this word, which is Christ the light not in letter but in spirit, and all them we deny whose law is without and morrall, and that law we witnes which is spirituall written in the heart, and this law is perfect and endures for ever, and all the Changeable laws wee deny, and all whose Law is without we see to be in the old Covenant of works, which made nothing perfect, and the selfe righteousnes which is filthy raggs, and by the light of Christ are we convinced of that righteousnes not to be of faith, therfore whose faith and works stand here, them we deny and see them all worshipping without the new covenant in the oldnes of the letter, whose law is without, their light without, their Church without, their Baptisme, prayers, and Singings without, their Christ without, their righteousnes without, and so their faith without, all which we witnes to be within, and within we worship in newnes of spirit, and by this spirit we do see all that are without God and his righteousnes, to be in the world, and strangers to the covenant of grace, and that faith and worship, we deny and God denies, who seeks such worshippers as worship in spirit and truth, and this faith and worship we owne not knowne to the world, and therefore hated.

1. Iohn 3. 3. Heb. 6. 19 Ro. 10. 8. Heb. 8. 10. 11. Heb. 7. 19. 1. Cor. 12. 13. 1. Cor. 14. 13. Ioh. 4. 23. 24.

To all the Worlds Professors and People, that you may see where you are and Repent.

THe word of God is not known to the world, nor worldly wisedome; hee that hath the word hath life, hee that knowes the word knowes God, and heeres life manifest, and the word hath quickened him and raysed him out of death and dead workes, he that hath but the letter heareth the sound, but knowes not where or what it is, and as he received it in the aire, hee declares it, and death speakes light words without power, and dead workes and lightnes is brought forth, and the power of death raines, and the life of that is but an imitation and not the life it selfe, the chaffe but not the graines tossed in the wind, and the Prince of the aire is fed and ruleth, and here vanity is exalted, the light mind is fed with airie notions, would be wise but the colt is at liberty, not subject to the yoke but kicks against the pure, and the obedience is not, and the cross is despised, but the nature who feeds heere whose end is for destruction and for the fire, for the nature knowes not the living word but the letter, and is without God in the world, but hee who hath the word hath God and is come into the Covenant by which all things stand, for he is come into the beginning out of the fall to the first fruites, and witnesseth the word spirituall, invisible, powerfull, pure, and sharpe, a divider and discerner by it he is sanctified and made clean, by it he is established and unmooveable and is fed daily, it is his life, his joy and delight, and the word is not to fetch from above nor from below neither is it to seeke it in a chapter or a steeplehouse without, but it is nigh in the heart, and in the mouth, by which word he is kept at all seasons, it is his counseller & he inquires at it, as at an Oracle, and thereby he is brought to live the life of Godlines

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and from which is ſpoken words of life and power to o-thers, and hee ſpeakes not his owne words, nor brings forth his owne workes: but hath ceaſed from his owne workes as God did from his and is entred into his reſt, and is come into the eternall Sabboth, and is comprehended into the word which is Chriſt, and is no more his owne, for now Chriſt ſpeakes in him, acts in him, and workes in him the will and the deed; now Chriſt and hee is one married to him, and Chriſt is his head and husband, and now the head ſpeakes prayeth and prayſeth, and propheſies, and is uncovered and heere is the Church of the firſt borne the pillar and ground of truth, where the woman muſt bee covered and kept ſilent and is not to ſpeake in the Church, is not to uſurpe authority, but is to be in ſubjection, and if ſhee would know any thing let her ask of her husband at home, and he is to her a covering of the eyes for ever. Now all you Prieſts and People that talke of theſe things without you from the letter, this is a para-ble to you and you reade the outſide in the letter and from that you imagine and ſo ſet up a forme or likeneſſe or i-mage of thoſe things, and here you worſhip, and for this you contend and would compell all to worſhip your image you have ſet up, and you goe about to perſecute and de-ſtroy all that will not worſhip and bow downe to it with you, but it is the forme you have, but not the ſubſtance, and you put the dead letter for the living word, and your meanings of it ariſing from the braines, and firſt wiſedom and naturall learning, thus you declare and call it prophecying and put off your hats which is carnall, but the head you know not, and it is the woman that ſpeakes and the head is covered, and ſo you dishonour your head and honour your ſelves, neither are you ſubject to your head, but your owne will rules in you, and you live in the pleaſures of the world, and are become wanton, and have ſet your eyes upon many lovers, and you are a-dulterated from your husband nor live not with him, nor is he a covering to you neither can you witneſs him in you

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nor you in him, nor the pure seed of God is not brought forth in you, but the seed that is accursed, neither is the pure language brought forth in you, but as to God you are smitten with barrenness and brings forth nothing but words, windes, shewes and shadowes, imitations, inventions, imaginations and conceptions, and you never looke to bring forth better fruit, never come to holyness and perfection, and your first fruits, and that estate wherein you were created, and you will not know you are departed from your first fruitfullness, and have lost him in whom your life stands, and in whom your fruits is found, and are become widdowes, and desolate as to your first husband, and have been running after other lovers, and worshipping under every greene tree, and the holy flesh is departed from you, and you are doting upon the Egyptian and the Assyrian for wisedom and strength, whose flesh is as the flesh of horses, and have been as fed horses living in the lust of the flesh as it is at this day.

Now all people stand still a while and see from whence you are fallen, and the cause of all your unfruitfulness and returne to your first husband from whence you are fallen, that you may bring forth your first fruits; for till then all you doe is abomination to the Lord, and he cannot accept it, for what you bring forth is the seed of the adulterer and of the whore, a generation of evill doers, and yet you make a profession in out side as to righteousness and holiness, but the power is to act righteousness, you have not but in your actions brought forth but the image of the Devill, for all sin beares his image, and hee is the father of it, let no man deceive you thorough faire words, hee that sins is of the Devill, and is doing his worke, and upon this image where it is, the wrath of God is revealed from heaven in flames of fire, here is your portion you workers of iniquity.

THe word of the Lord God to all you that scorne trembling and quaking and scoffe at them, and scorn at them, and throw stones at them who owe trembling and quaking, and heere that you might be seen to bee strangers from all the Apostles and Prophets in the generation that stoned them, mocked them then in that age, and those ages and those times, but now yee are the scoffers that are come in the last times whom they spoke of, bee yee witnesses against your selves, to the light in all your consciences, I speake, that with it you may see your selves to bee from the life of the holy men of God: *Moses* who was a judge over all Israell, hee feared, trembled, and quaked, when the Lord sayd unto him, I am the God of *Abraham*, the God of *Isaac*, the God of *Jacob*; then hee trembled and durst not behold, at this which makes to tremble now yee teachers and people scoffe at and scorne them now in your streets, who witnesse the power of the Lord, And *Moses* forsooke the pleasures of the world which hee might have enjoyed for a season, hee might have beeene called the son of *Pharahes* daughter, he refused it and forsooke *Pharaos* house who was no vagabond.

And *David* hee trembled, hee was mocked, they made songs on him, they wagged their heads at him, will you professe *Davids* wordes, *Moses* wordes, who are in the generation of your fathers, mockers, scoffers, wonderers, and despisers, who are to perish; Oh! blush and bee ashamed of all your profession: *Job* trembled, and their flesh trembled; and they mocked him, so doe you now where the same power of God is made manifest, and doe not you mocke and yet you professe *Jobs* wordes? Oh! deceitfull Hypocrites, will yee not owne the Scripture, *Solomon* who was a King sayd when the keepers of the house shall tremble and the strong men of the house should bow themselves, & at this Priests & Magistrates, and people scoffe at, where this power makes the keepers of the house to tremble, & the strong man to bow himselfe, Oh! for shame never professe *Solomons* words & deny the power, for with it you are judged (with the power and life) *Jeremiah* hee shooke, his bones quaked, hee reeled too and fro like a drunken man, when hee saw the deceits of the Priests, and Prophets, who were turned from the way of God and they were not ashamed, neither could they blush; such were gone from the light, and such were the women that ruled over the people, and hee was brought to cry oh foolish people who had eyes and could not see! they had eares and did not heare, that did not feare the Lord and tremble at his presence who placed the sands for the bounds of the Sea for a perpetuall decree, that the waves thereof cannot passe, and sayd a horrible and filthy thing was committed in the Land, the Priests bare rule by their meanes, and the Prophets prophecie falsly, shall not I visite for these things saith the Lord? shall not my soule bee avenged upon such a Nation as this? such did not tremble at the word of the Lord; therefore he called them a foolish people, heare all yee the word of the Lord, yee foolish People who scorne trembing, and quaking,

quaking, and shaking, give over *Jeremiahs* wordes and making a trade of them, for with his wordes yee are judged to bee among the scoffers and scorners, and flockers. for he was flocked by your generation, and so you flocke (who are the children of your fathers) them that tremble now at the word of the Lord, at the power of the mighty God, which rayses up the seed of God out of the fall, and throwes down the earth which hath kept it in the fall; so you that are in the fall where death reignes enemies of the truth, despising the power of God as ever your generation did, woe and misery is your portion except you speedily repent.

And *Isaiah* sayd heare yee the word of the Lord, all yee that tremble at his word, and said, this is the man that God regards, that was of a broken and contrite heart & tremble at his word, when their bretheren hated them, and persecuted them, and cast them out saying, let the Lord be glorified hee shall appeare to your glory but they shall be ashamed.

Now to all scoffers & scorners that despise trembling, you regard not the word of the Lord, they are not regarded with you that trembles at the word who are regarded of the Lord, therfore ye are contrary to *Isiah* his words, therfore never for shame profesle him nor his wordes, nor make a trade of his wordes, yee who seeke for your gaine from your quarter, yee greedy dumb dogges that never have enough, yee are they that despise trembling, you are they *Isaiah* cryed against who witnessed trembling, and heere he you witnesses against your selves, that with the light in your consciences yee may see you are out of the Prophet *Isaiahs* words and are such as hate them that tremble, that the Lord regards but such you do not regard, but hate, and persecute, mocke and rayle against, but it is manifest that you walke in the steps of your fathers who persecuted the Prophets, *Habacuck* the Prophet of the Lord, and *Joel* the Prophet of the Lord, blew the trumpet in Zion and let the inhabitants of the earth tremble, the people shall tremble, and all faces shall gather blacknesse and the people shall be much pained, and now this trembling is witnessed by the power of the Lord, this power of the Lord is come, the trumpet is sounding the Devils are trembling, the earth is shaking, the dead is raysing, and the living is praysing God, and the world is raging, and the scoffers are scorning, and them who witnesse trembling and quaking, can scarce pass up and down the streets, but with stones, and blowes, and sticks, and fists, or mocks or dogs, or reproches, and thus you vent forth your malice against them who witnesse the power of the Lord, as the Prophets did, to come to the broken heart and contrite spirit, and tremble at the word of the Lord whom the Lord regards them you stone, them you flocke, them you set your dogs at, and scoffe, and scorne, revile and reproach, but the reproaches are our riches, and prayse bee the Lord who hath given us power above all, and if you see one as *Habacuck* whose lips quivered, whose belly shooke, who said rottennesse entred into his bones, who trembled in himselfe, if you see such an one in this age now, you say he is bewitched, here again you show your selves strangers to that power, to that life that was in the Prophes, and so for shame never make a professi-

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on of his words, nor a trade of his words nor of *Jeels* who witnessed trembling, that which ye scoffe and scorne. Ye proud scoffers and scorners, ah! misery misery is your end, except you speedily repent. And *Daniel* a servant of the most high God, he trembled, his strength and his breath was gone, hee was imprisoned, hee was hated, he was persecuted, they layd baites and snares for him, in whom the Holy Spirit of God was, now for shame all you that make a profession of *Daniels* wordes, give over your profession Priests and people who scoffes and scornes at trembling, with the light you are seene to bee out of *Daniels* life and by the same power, you are threshed, for if you scorne and scoffe, and so heere againe bee witnesse that you are scorners and scoffers against the truth, and with the Scripture you are judged to be contrary to the life of the holy men of God, and *Paul* a minister of God made by the will of God, a messenger of the Lord Jesus, a vessell of the Lord to cause his name to spread abroad in severall Nations, when the darke blind world have got some of his words and epistles, and you filthy teachers make a trade of them and gets great summes of money for it, and so destroyes soules for dishonest gaine, and making a trade of his wordes, and the rest of the Apostles and Prophets and Christ, but denying that Spirit and life that they were guided by, and that power that shooke the flesh and the earth which the Apostles witnessed who said when hee came among the Corinthians hee was then with them in weakenesse, and feare and in much trembling, that their faith might not stand in the wisedome of the world, but in the power of God, in that power which made him to tremble, at this power the world and all the scoffing teachers scoffe at in the townes, in your villages, in your assemblies, in your alehouses, for shame lay away all your profession of the Apostles wordes and conditions, and some scoffes at the power and call it of the Divell, and some persecute them, stocke, stone, imprison, and whip, in whom that power is made manifest, and loades them with reproaches as not to walke on the earth, the off-scowring of the world hated & persecuted, here you may see you are in the steps of your forefathers who persecuted the Apostles and acted so against them, stocked them, mocked them, imprisoned them, stoned them, whipped them, hayled them out of the Synagogues, reproached them, shamefully intreated them, doe not you heere fulfill the Scripture and Christs sayings, who sayth if they kill you they thinke they doe good service, and yet you make a profession of Christs words, the Prophets and Apostles words, and calls your selves Churches and ministers of the Gospell; I command you and charge you in the presence of the living God, to bee silent who acts such things, scoffers and scorners, mind the light in your consciences, which Christ hath enlightened you withall, that by it you may see your selves what you act and what you have acted, for who act such things shall never inherit the Kingdome of God, for all such things with the light are condemned, and who come to witnesse trembling and quaking, the powers of the earth to bee shaken, the sinfull to come to be destroyed, the scorning and scoffing come to be judged with the light in it, waite, to receive power, who shakes the earth,

this power wee owne and faith stands in it, which all the world scoffes at, the lusty ones, the proud ones, the presumptuous ones, who live in presumption, and yet make a profession of the Scripture as your Fathers the Phases did, who were painted Serpents, and the Scribes who had the chiefest places in the assemblies, stood praying in the Synagogues, called of men Masters, which Christ cryed woe against, who are not come so-farr as the trembling of Devels, which believed and trembled, let that Judge you the light and life of the Scripture is seene and made manifest, that with it all you scoffers, and all you scorners, & all persecutors & raylers are seen; take warning all yee powers of the earth how you persecute them whom the world nicknames and calls Quakers, who dwells in the eternall power of God, lest the hand of the Lord be turned against you, and yee be all cut off, and to you this is the word of God, to feare and to tremble and to take warning, for this is the man that the Lord doth regard, who trembles at his word, which you who are of the world, scoffes and scornes, mockes, persecutes, imprisons, here you may see you are contrary to God, contrary to the Prophets, and are such who hate what the Lord regards, whom wee owne, whom the world scornes; and cals Quakers, and set up that power, & honour that power that makes the Devils to tremble, and shakes the earth and throwes downe the haughtinesse of man, and which makes the beasts of the field to tremble, and makes the Earth reele too and fro, and cleaves the Earth asunder, and overturnes the world, this power wee owne and honour and set up which the world scornfully calls Quakers; but all scoffers & persecutors and raylers, & scorners, & mockers and whippers, we deny with that power which throwes down all that nature, as seeing all who act such things are for destruction and shall never inherit the kingdom of God, so rejoyce all yee righteous ones which are persecuted for righteousnes sake, for great is your reward in Heaven, rejoyce yee that suffer for well doing, for yee shall not lose your reward; and waite you in the light that you may grow up in the life that gave forth all the Scriptures that with it you may see all the Saints conditions, and with it you may see all that which they testified against, & therwith it you wil see them that did reproach & scoffe them & mock them, & persecute them, & whip them, & mocke them, & haile them out of the Synagogues, before magistrates, so to you who are in the same light & life, the same things do they unto you now, that they may fil up the measure of their fathers, so with the light now they are seen to act where the light & life & power of God is made manifest, for as they did unto them, so shall they do unto you, & heere is our joy and the Scripture fulfilled & fulfilling, & with the light which was before the world, which is now made manifest in the children of light, with it they see the world & comprehends it, & all things in it, & the actions of it, & with the light we see it to be for the fire, and all the works of it; for hee that loves it and turnes himselfe from the light is an enemy to God, he turnes into wickednesse for the whole world lies in wickednes, he turnes into the works of evill, who turns from the light, he is with the light, which is of Christ testified against, & to this light being made manifest, all the workes of the world are seen and made manifest, & heere is joy and unity & light, rejoyce in Trembling and rejoyce above all the world.

This is to goe amongst the scattered ones, and amongst all the world.

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A word to those that are called Anabaptists, Independants, Presbyterians, Levellers, and Ranters.

THe word of the Lord God to you, which are called Ranters, you had a pure convincement, I witness, which did convince you, but having fled the Crosse, and now to it are become enemies, which turnes the grace of God into wantonness, and followes drunckenness, and cursed speaking, sporting your selves in the daytime, following oathes & swearing, you never come into the Sons doctrine, had a convincement under the law, then start up to be as Gods and never came thorough the Prophets, nor Moses house, nor Christ who is the end of all oathes, for you that are in the oathes, and your drunckenness the law of God is cast behinde your back, and you that are in your wantonness kill the just, and you that live in pleasures are dead while you live, and you that sweare are out of Christs doctrine, with the light which was before the world was, with it I do you comprehend, which is your eternall condemnation who be in the liberty of the flesh in your hot burning lusts, but all such are beggerly acted in that nature contrary to the light, and with the light to be condemned and to you this is the word of the Lord.

And the word of the Lord to you who are called Levellers, you had a flesh in your minde, a simplicitie, and your minds run into the earth and smothered it, and so got up into presumption, and you would had unity and fellowship there, before life was raised up in you, so that withers, and much of it is withered as it is manifest and with the light, that is condemned, in which light is the unity of both those conditions.

The word of the Lord to you who are called Anabaptists, you take up a command from the letter, and say Christ commands it which Christ did not, you command; but the letter commands it, you are not led with the light, which gave forth those commands to observe them, but saith Christ hath commanded them in Scripture, here you are them which use their tongues which the Scripture speaks of, but I have not spoken to them saith the Lord, here with the light you are comprehended, to be the witches which takes up

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commands as they did in the Galathians, which the Apostle speaks of which did bewitch them, who drawes from the spirit within them, to harken to your outward commands. them that did observe the commands was led by the spirit, and Christ bid them goe preach, he sent them and bid them goe preach the Gospel to every Creature, they did not goe at the command of the letter, but at the command of Christ, and they was led by the light which did comprehend the world, and the Prophets they did not goe becaufe other Prophets had gone and take their words, and make a trade of them nor ased their tongues, and say he said when the Lord had not spoken unto them, but with the light they did them comprehend, and cry against, and the Lord bid them cry aloud and spare not, lift up their voyce like a trumpet, and shew them their sins and transgressions which walke contrary to the light, with the light they are comprehended, & all you who are turned from the light, and saith Christ saith so and so, and the Prophets and Apostles said so in such a Chapter and such a verse, and God said so, and the command is in such a Chapter and such a verse, here with the light you are comprehended and seene to be them who use their tongues, and say he saith it, when the Lord never spoke to you, heer you are comprehended with the light, and seene to be lyars, and are for the lake where all lyars must goe, and to you this is the word of the Lord.

The word of the Lord God to you that are called Independants, your zeale is without the knowledge of God, with the life of God I beare you record that you depend upon your imaginations, you depend upon the letter, your minds are turned from the light of Christ within you, and that zeale and knowledge with the light which never changes, which comprehends the world with it, it shall be condemned, your knowledge, wisedom and zeale: for the zeale, wisedom, and knowledge which stands, is in the light, which condemnes that knowledg, wisedom and zeale in that nature that acts contrary to the light, which changeth not, and to you this is the word of the Lord God, all your fruits will wither, and all your knowledg will perish, and all your expectations and hopes will perish, to you this is the word of the Lord God, no pillowes under your armeholes I sow, but to the light in your consciences I speake, which will let you see your prayers and your praises, and all your imaginations

imaginations of the Saints words will wither, and is to be condemn'd, to be froth, in the nature of the Sea, foaming forth shame, I see come forth from you, with the eternall light which comprehends the world, which light shall never change, with which light all your waies and actions is to be condemned, which light will teach you how to walke, if you love it, remember you are warned, in the time of your life, and to you this is the word of the Lord.

The word of the Lord God to you, who are called Presbyterians, and to you who reade the common prayer, you are wholly in darkneſs given up to it, and ſo your dark minds have the common prayer, and ſuch would have a King to reigne, for there is that nature that would have an earthly King to reigne, in which nature lodgeth the murtherer, deare deare is the love of God to all the world, in ſending his only begotten into the world, that whoſoever do believe on him ſhould not perriſh, but have everlaſting life. Who doth enlighten every one that cometh into the world, and if you did owne the Son of God, you would owne the light which he hath enlightened you withall, then you would owne him to be Lord and King, and this light would lead you our of darkneſs, and from all your common prayers, and would teach you how to pray, and condemne all your ſet forme of prayers, and ſet times, and this light will teach you how to pray, if you love it, there is your teacher, and if you hate it, there is your condemnation, when you are in the pit and in the lake, to the light in your conſciences, I ſpeake which Chriſt Jeſus hath enlightened you withall, which is your condemnation that hates it, and when you are in the Lake, Pit, and ditch remember you were warned in your life time, then all your common prayers, and all your ſet waies, and all your cuſtomary teachings, and all your private interpretations, and all your meanings of Scripture, your Presbyterian forme, Independent, and Anabaptiſt, Ranter and Leveller, who are in any forms whatſoever, following your beggerly luſts of the world, with the light that never changeth, you are ſeene, with the light, who lives in your notions turned from the light, and erred from the ſpirit and commands of God, all your profeſſion which hath not the life, will ſtand you in no ſtead, no more then the cheife Prieſts, Scribes, and Phariſes, who was a ſeperated people: and no more then the Sadduces or any other

which

which had not the life, when Christ came woe was the end of their profession, who hath a profession but hath not the life, with the light that comprehendeth the world, you are all seene which comes from Christ, who is the same to day, yesterday, and for ever, and changeth not, and to you all this is the word of the Lord God.

G. F.

ERRATA.

Pag. 2. line 5. read Christ the
Pag. 6. line 13. read graine
Pag. 7. line 27. read braine
Pag 8. line 17. read horses

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